

Evang. = Luth. Schulblatt.

54. Jahrgang.

Oktober 1919.

Nr. 10.

Address

Delivered at the Opening of the General Teachers' Conference at River Forest, July 15, 1919, and Published by Its Request.

The terrible war is over. Peace, long hoped and prayed for, again rules supreme. During those soul-trying years we bowed our heads in humility before the God of Battles. Like another Deluge, His mighty and awful visitation swept the lands of a world, sinful and foolishly secure. But now that the dread scourge has been graciously removed, we raise our heads and hearts to the Prince of Peace, bringing our offerings of joy and thanksgiving, hoping and praying that, however undeserving we are, — since the imagination of man's heart is evil from his youth, — God will yet set His bow in the cloud in token of a covenant that He will not again thus curse the ground for man's sake.

The Great War has not only tried the souls of nations and of individuals, but has also tried institutions. And sad to say, in this great emergency the Church in general proved woefully wanting in that it preached war instead of peace, hate instead of love, general morality instead of the Law and the Gospel. A notable exception was that Church which has written on its banner: "The Bible, the whole Bible, nothing but the Bible" — the Lutheran Church. And it was thus only that the Lutheran Church was enabled to minister efficiently during those trying years to the spiritually hungry and thirsty within the camps and without. It was also because of this that the Lutherans commanded large and steady audiences, open ears and eager hearts, a tribute paid, though somewhat grudgingly, even from without.

But there was one other factor that contributed so largely to the success of Lutheran war work that it attracted wide attention, namely, that Lutheran boys, in addition to the habit of

churchgoing, everywhere manifested, were more generally and immeasurably better prepared for, and therefore also more amenable to, the ministrations of Lutheran war workers than those of any other denomination, according to the unanimous testimony of our camp pastors, chaplains, and officials of the Army and Navy Board. And the one and only answer given was that these boys were the product of the parochial school. Thus war, the greatest of all emergencies outside of Judgment Day, has tested this cherished institution of our Church and found it not wanting, but next to the pure and undefiled Word of God its most valuable asset.

And yet it was this treasured heritage that was in the greatest danger of being lost to the Church, and that, through the very war which proved its value. For Satan was as little blind to its real worth as to the opportunity offered for its destruction. The old Evil Foe now means deadly woe; on earth is not his equal. And how powerless we seemed against the mighty onslaught! How were we not made to realize that with might of ours can naught be done! But Christ came into the world to destroy the works of the devil, and He who deprived us of His visible presence yet promised to be with us always, and that the gates of hell shall not overwhelm His Church. So we also experienced that for us fights the Valiant One; He holds the field forever. Indeed, a mighty fortress is our God!

Our schools survived the great crisis because they were not the hotbeds of sedition, as maliciously charged, but stand for a sturdy patriotism founded in Scripture and common sense; but above all, because God had further use for them. The cause was Thine, O Jesus Christ. Thine also shall be the glory for the deliverance!

But since God desires to use the parochial school also in the future for the upbuilding of His kingdom, He also has further use for you and me, and places into our hands the presence and future of this precious trust; and while we remember that "all depends on our possessing God's free love and grace and blessing," yet we must not forget that it is our efforts, our whole-hearted, consistent and persistent efforts, that He will bless. Therefore, as we took our places in the march toward victory, let us now take our places with the forces of reconstruction; for the school linked with every phase of human life cannot ignore its problems, and besides the general problems the Lutheran Church has some specifically her own. Let us face the future purged of

fallacies and time-honored inessentials and primed for the necessary onward movement. True, the usefulness of our schools, and their excuse for existing would cease the moment they would cut loose from the safe anchorage in the eternal and unchangeable Word of our God. But outside of this there is no limit to the growth and development of our schools.

The Pillars of Hercules which for centuries were the limit of enterprise for the seafaring peoples of the Mediterranean at one time bore the inscription: *Ne plus ultra*, no more beyond.

Columbus and the great sailors of his day began to chisel out the *ne*. Every advance in the fields of discovery and invention was so much chiseling at the *ne*. Many times since the days of Luther and Comenius has the *ne* been chiseled off in the field of Education, when Pestalozzi and Froebel opened for us the child's mind, making possible more intelligent approach, when Herbart systematized the educative process, when recent modern educational thought strives to socialize school-life and interrelate it with the real big life with its problems outside. If these pioneers and leaders shall not have lived and worked in vain, as far as we are concerned, we must also chisel the *ne* from our past achievements and make it *Plus ultra*, more beyond. In this ever onward struggle let the needs of the child, both spiritual and temporal, dictate our policy in content and method under the gracious guidance of God and the advice and example of our betters.

We are told that when the first crusading army was already before Jerusalem, yet, because of apparently insurmountable difficulties, despairing of achieving its noble purpose, a vision from on high instilled them with renewed faith and courage. With the cry, "God wills it!" they stormed the city in spite of all opposition. My friends, did we need a further sign from heaven to tell us that God wills our schools? Are not His oft-quoted and familiar commands explicit and binding? And yet, may we not see a sign from heaven in the visible protection which God in most trying times has accorded them? Therefore let us consecrate ourselves anew to this His cause, putting aside all timidity, all thought of failure. God wills it. So, whatever we do in and for our schools will be done in execution and furtherance of His will. Therefore in days of small results and little faith let us sing and pray: "For Thine the cause, O Jesus Christ!" and in days of further storm and stress: "A mighty fortress is our God!"

O. F. RUSCH.

So spricht der Herr.

(Schriftstellen, zusammengestellt und bei Eröffnung einer Konferenz verlesen von W. Wegener.)

So spricht der Herr, der Heilige in Israel und ihr Meister: Weiset meine Kinder und das Werk meiner Hände zu mir! Jes. 45, 11.

Lasset die Kindlein zu mir kommen und wehret ihnen nicht; denn solcher ist das Reich Gottes. Mark. 10, 14.

Lehret sie halten alles, was ich euch befohlen habe. Und siehe, ich bin bei euch alle Tage bis an der Welt Ende. Matth. 28, 20.

Nehmet zu Herzen alle Worte, die ich euch heute bezeuge, daß ihr euren Kindern befehlet, daß sie halten und tun alle Worte dieses Gesetzes. 5 Mos. 32, 46.

Die Worte, die ich dir heute gebiete, sollst du zu Herzen nehmen und sollst sie deinen Kindern schärfen. 5 Mos. 6, 6. 7.

Saget euren Kindern davon, und laßt es eure Kinder ihren Kindern sagen und dieselbigen Kinder ihren andern Nachkommen. Joel 1, 3.

Zieheth eure Kinder auf in der Zucht und Vermahnung zu dem Herrn! Eph. 6, 4.

Weide meine Lämmer! Joh. 21, 17.

Weidet die Herde Christi, so euch befohlen ist, und sehet wohl zu, nicht gezwungen, sondern williglich; nicht um schändlichen Gewinns willen, sondern von Herzensgrund. 1 Petr. 5, 3.

Gabt acht auf euch selbst und auf die ganze Herde, unter welche euch der Heilige Geist gesetzt hat! Apost. 20, 28.

Werdet Vorbilder der Herde! 1 Petr. 5, 3.

Gab' acht auf dich selbst und auf die Lehre, beharre in diesen Stücken; denn wenn du solches tust, wirst du dich selbst selig machen und die dich hören. 1 Tim. 4, 16.

Liebe Brüder, unterwinde dich nicht jedermann, Lehrer zu sein; und wisset, daß ihr desto mehr Urtheil empfangen werdet! Jak. 3, 1.

Wer seine Hand an den Pflug leget und siehet zurück, der ist nicht geschickt zum Reiche Gottes. Luk. 9, 62.

Hat jemand ein Amt, so warte er des Amtes; lehret jemand, so warte er der Lehre; regieret jemand, so sei er sorgfältig. Röm. 12, 7. 8.

Wehe mir, wenn ich das Evangelium nicht predigte! Tue ich's gerne, so wird mir's gelohnet; tue ich's aber ungern, so ist mir das Amt doch befohlen. 1 Kor. 9, 16. 17.

Ich vermag alles durch den, der mich mächtig macht, Christus.
Phil. 4, 13.

Also hat der Herr befohlen, daß, die das Evangelium verkündigen, sollen sich vom Evangelio nähren. 1 Kor. 9, 14.

So wir euch das Geistliche säen, ist's ein groß Ding, ob wir euer Leibliches ernten? 1 Kor. 9, 11.

Ich schreibe euch Kindern; denn ihr kennet den Vater. 1 Joh. 2, 13.

Gehorchet euren Lehrern und folget ihnen; denn sie wachen über eure Seelen, als die da Rechenschaft dafür geben sollen, auf daß sie das mit Freuden tun und nicht mit Seufzen; denn das ist euch nicht gut. Hebr. 13, 17.

Gedenket an eure Lehrer, die euch das Wort Gottes gesagt haben, welcher Ende schauet an und folget ihrem Glauben nach! Hebr. 13, 7.

Ihr Kinder Zions, freuet euch und seid fröhlich in dem Herrn, eurem Gott, der euch Lehrer zur Gerechtigkeit gibt! Joel 2, 23.

Kommet her, Kinder, höret mir zu! Ich will euch die Furcht des Herrn lehren. Ps. 34, 12.

Die Furcht des Herrn ist der Weisheit Anfang; das ist eine feine Klugheit; wer danach tut, des Lob bleibet ewiglich. Ps. 111, 10.

Meine Kindlein, solches schreibe ich euch, auf daß ihr nicht sündiget. Und ob jemand sündiget, so haben wir einen Fürsprecher bei dem Vater, Jesum Christum, der gerecht ist. Und derselbige ist die Versöhnung für unsere Sünde, nicht allein aber für die unsere, sondern auch für der ganzen Welt. 1 Joh. 2, 1. 2.

Aus dem Munde der jungen Kinder und Säuglinge hast du eine Macht zugerichtet. Ps. 8, 3.

Und die Lehrer werden mit viel Segen geschnüßet. Sie erhalten einen Sieg nach dem andern, daß man sehen muß, der rechte Gott sei zu Zion. Ps. 84, 7. 8.

Ich habe keine größere Freude denn die, daß ich höre meine Kinder in der Wahrheit wandeln. 3 Joh. 4.

Die Lehrer werden leuchten wie des Himmels Glanz und die, so viele zur Gerechtigkeit weisen, wie die Sterne immer und ewiglich. Dan. 12, 3.

Ei, du frommer und getreuer Knecht, du bist über wenigem getreu gewesen, ich will dich über viel setzen; gehe ein zu deines Herrn Freude! Matth. 25, 21.

The Holy Alliance and the Monroe Doctrine.

Approximately 104 years ago, on September 26, 1815, a secret pact was consummated in Paris, which was soon designated the Treaty of the Holy Alliance. This so-called treaty was concluded at a most extraordinary juncture in the history of Europe. The combined forces of Wellington and of Bluecher had conclusively and disastrously defeated, yes, crushed the forces of Napoleon at Waterloo, June 18, 1815, and the ex-emperor was now on his way to St. Helena. The Congress of Vienna had met to reconstruct Europe according to the doctrine of legitimacy. In the words of the English statesman, George Canning: "The limits of nations were again visible, and the spires and turrets of ancient establishments began to reappear above the subsiding wave." Diplomats were drawing the last lines into the new map of Europe, when rumors were heard of a mysterious treaty, which three autocratic monarchs had signed.

The signatories of the treaty of the Holy Alliance were Alexander I, Czar of Russia, Frederick William III, King of Prussia, and Francis I, Emperor of Austria.

The preamble of the act, invoking "the Most High and invisible Trinity," declares that the three monarchs before mentioned, "in consequence of the great events which had marked the course of the three last years in Europe, and especially in consequence of the blessings which it has pleased Divine Providence to shower down upon those States which place their confidence and hope on Him [God] alone, have acquired the conviction that the rules to be observed by the Powers in their reciprocal relations" should be founded upon "the sublime truths taught by the religion of our Savior." Those monarchs solemnly declared that the object of this act was to declare to the world their resolution to take as their sole guide in the administration of their respective States, and in their political relations with other governments, the precepts of the holy religion, namely, the precepts of Justice, Christian Charity, and Peace."

The body of the act was composed of three articles. The *first* article declared that the three contracting monarchs would remain united by "the bonds of a true and indissoluble fraternity," that they would "on all occasions lend each other aid and assistance," and that in a fraternal spirit they would lead their subjects and their armies "to protect religion, peace, and justice."

The *second* article declared that the sole principle in force between the three government should be to perform "reciprocal service," to show their mutual affection "by unceasing good will," and to demean themselves "as members of the same Christian nation." The three allied monarchs were to consider themselves as merely delegated by Providence "to govern three branches of the same family, namely, Austria, Prussia, and Russia; thus confessing that the Christian nation of which they are a part has in reality no other sovereign than Him, to whom the power actually belongs, because in Him alone are found all the treasures of love, of knowledge, and of infinite wisdom; that is to say, God, our divine Savior, Jesus Christ, the Word of the Most High, the Word of Life." The monarchs tenderly recommended to their subjects "to strengthen themselves every day more and more in the principles and in the exercise of those duties which the divine Savior has taught to mankind."

The *third* article declared that those states which solemnly avowed "the sacred principles" of the act, and which recognized that these truths should exercise their proper influence over the destinies of mankind, would be "received with as much cordiality as affection into this Holy Alliance." This, in brief, was the contents of the three articles composing the compact of the Holy Alliance.

The act of the Holy Alliance was evoked by circumstances and conditions which were dominant at the time of its issue. It was the by-product of a war-weary time. Certain representatives of the Congress of Vienna had entertained the idea that the sovereigns there assembled might fittingly terminate the session by a proclamation pledging themselves to preserve peace throughout Europe. Such a proclamation was actually drafted by the Secretary of that Congress, Friedrich von Gentz, the assistant of the famous Austrian diplomat Metternich. It declared that the sovereigns, united by the memories of their past misfortunes, had formed a sacred agreement, namely, that of subordinating every other consideration to the inviolable maintenance of peace, and that they had decided to concert measures to throttle every project which tended to overturn the established order, and to provoke anew the disorders and the calamities of war. Gentz claimed that when it was read to Alexander I, it moved that autocrat to tears.

The Czar was highly susceptible to such influences and emotions. In 1815, while sojourning in Heilbronn on his way to Paris, the emotions of the imperial idealist, whose character Metternich

described "as a peculiar mixture of masculine virtues and female weaknesses," had been given a peculiar religious tone by a widow from Riga, Madame de Kruedener, who considered herself divinely commissioned to teach the Czar her Millennial, or Chiliastic, cult. Alexander I thoroughly absorbed the teachings of this religious fanatic, which circumstance is largely responsible for the sanctimonious tone of the Holy Alliance. Gentz declared that the Czar had apparently formed the project of the Holy Alliance while in the company of Madame de Kruedener. She is quoted as having said to a German professor: "God willed that I should suggest to the great and pious Czar the first notion of the Holy Alliance. The Emperor was pleased with the project. He prepared a draft, which he submitted to me." The French historian Capefigue says: "I have seen with my own eyes the original of the treaty, which was written entirely by the hand of Emperor Alexander, with corrections by Madame de Kruedener. The words 'Sainte-Alliance' were written by this remarkable woman." With this evidence at hand, Alexander I may safely be considered the author of the treaty of the Holy Alliance. At any rate, he has as good a claim to the authorship of it as President Monroe has to the doctrine which bears his name.

The Czar submitted his project of a treaty to his friend, Frederick William III of Prussia, who readily attached his signature thereto. Francis I of Austria did not wish to spurn it, and signed somewhat reluctantly. George III claimed that the English constitution prevented him from "acceding formally" to the act of the Holy Alliance, but "that he sent his entire concurrence in the principles therein expressed." Later also Louis XVIII, King of France, signed it.

In discussing the treaty of the Holy Alliance, some writers have affirmed that it was subsequently signed by divers other crowned heads of Europe, an assertion more easily made than proved.

On Christmas Day, 1815, the Czar made public the mysterious act, and ordered that it should be read in all Russian churches. It was subsequently printed in various European journals. The comment of contemporaries varied according to their view-point. Lord Castlereagh said in the House of Commons that, "if the spirit which the act breathed was one which sincerely animated the Emperor of Russia, there was nothing upon which he should more sincerely congratulate Europe and the world." Perhaps the keenest critic of the act of the Holy Alliance was Mr. Gentz, who

spoke of it as "a political nullity, a theatrical decoration, a farce." Metternich called it "an overflow of pietistic feeling" of the Czar. In the annals of diplomatic history the act of the Holy Alliance occupies a place that is unique. The word "holy" was applied to the act with a peculiar meaning; it was conceived by an emperor of the Greek faith; it was signed by him as well as by a Protestant King and a Roman Catholic Emperor. The Spanish historian Lafuente scornfully declared that to apply the name "holy" was a "lamentable profanation." The act in question can scarcely be considered a treaty in the ordinary sense. It was not signed by the ministers of the subscribing monarchs. When thus viewed, one is reminded of the remarks once made concerning the Holy Roman Empire, namely, that the institution was neither *holy*, nor *Roman*, nor an *empire*. In similar fashion, it is not altogether an exaggeration to say that originally the so-called treaty of the Holy Alliance was neither a *treaty*, nor *holy*, nor an *alliance*.

From 1815 on the Holy Alliance was almost inextricably involved with the Quadruple Alliance, or, as it is sometimes called, the Grand Alliance. That alliance was formed by the treaty of Paris, November 20, 1815, by England, Austria, Prussia, and Russia. The precise relation between the Grand Alliance and the Holy Alliance is one of the riddles of European history. Writers on diplomatic history have often merged the two alliances, using the different terms interchangeably. Some authors claim that through the efforts of the astute Austrian diplomat Metternich the original resolution of the Holy Alliance to govern according to the precepts of the Christian religion gave place within a few months to an agreement to render mutual assistance in maintaining monarchical governments. Other writers put it this way, that the Holy Alliance was soon superseded by the Grand Alliance, adopting principles under Metternich's leadership that were almost diametrically opposed to those of the Holy Alliance, namely, to stamp out the disease of liberalism and to uphold absolutism or autocracy. Now, since the contracting parties of the Holy Alliance were also those of the Grand Alliance (excepting England), the former alliance became defunct thereby, although its name has been retained.

The activity of Prince Metternich, who had secured and was now exercising his supremacy in the alliance, was stimulated by the news of a revolting movement which swept over Southern Europe. (There were particularly three revolutions, that of 1820

[Spain and Naples], that of 1830, which deposed Louis Philippe, and that of 1848, which shook almost every European government.) Metternich called a congress of the great Powers at Troppau (Silesia), where the absolute sovereigns of Austria, Prussia, and Russia signed a declaration that they would *intervene* to put down revolutions against any established government. This principle of *armed intervention* was a proclamation that the "divine right" monarchs would support each other against the nations. England protested against this doctrine and formulated, in opposition to it, the principle of non-intervention, by which is meant to allow (the right of) each nation to manage its internal affairs as it chooses. Undaunted by England's protest, the Eastern monarchs, now popularly known as the Holy Alliance monarchs, prepared to enforce the Troppau program. King Ferdinand of Naples had sworn to uphold the Neapolitan constitution, but he was a pupil of Metternich, and the resulting revolution was put down by an Austrian force. The Piedmontese (Northern Italy) experienced a similar fate.

Flushed with success, the Holy Alliance determined to overthrow the Spanish constitution, from which the "contagion of liberty" had spread. To understand the situation, we must notice conditions in Spain just prior to 1815. When Napoleon had come to power, he placed his brother on the throne of Spain as Joseph I. But the Spanish nation, refusing to recognize him as their rightful ruler, continuously revolted. The insurgents set up a representative Cortes, and, in 1812, adopted a liberal constitution. After the fall of Napoleon the deposed Spanish king, Ferdinand VII, returned to his throne. He promised to maintain the constitution of 1812, but soon broke his pledges, reinstated the hated inquisition, and cruelly persecuted the Liberals. The resulting revolution was quelled by the intervention of the members of the Holy Alliance. A French army marched into Spain, France having recently joined the Holy Alliance (under Louis XVIII).

At a congress held at Verona (Northern Italy, 1822) by the Holy Alliance, just prior to the intervention just mentioned, England again protested. The French representative tried to reconcile the English representative by pleading that a constitution might all be very well for Spain, but that it should be a constitution *granted by the king*, not forced upon him by rebels against his authority. Wellington, the English representative, Tory though he was, fitly answered this "divine right" plea: "Do you not know, sir, that it is not kings who make constitutions, but constitutions that make kings?"

Not only Spain revolted against the usurpations of Napoleon and his brother Joseph, but all American dependencies as well. Mexico and the Spanish colonies of Central and South America won a temporary freedom. On the restoration of the old monarchy in Spain (Ferdinand VII), after the fall of Napoleon, all the colonies returned to their former allegiance. When, however, Spain attempted to reimpose upon them her old colonial system (Spain looked upon her colonies simply as so many mines to be worked exclusively for the benefit of the mother country), after this taste of freedom, they again rebelled, in 1820, and asserted their independence. After six years of warfare, Spain alone being too weak to resubjugate them, the United States acknowledged their independence. By 1822, Mexico, Colombia, Chili, and other South American states had virtually established independence and become self-governing republics. Rumors reached these states that the Holy Alliance was seeking to destroy their autonomy. Early in 1822, Manuel Torres, the Colombian representative at Washington, directed a writing to President Monroe's cabinet, declaring that certain European powers harbored designs against America. He furthermore stated that the political conditions of Europe and America were such that they might provoke a war on the part of the sovereigns that composed the Holy Alliance, for the purpose of checking the spread of Republican principles in the New World. Some months later Torres asked Adams, then Secretary of State, to form an "American System" in opposition to the "European System." Other South American representatives inquired whether the United States would be willing to unite in a continental confederacy against Europe, a confederacy of constitutional against anticonstitutional governments. All Spanish America expected that after the Holy Alliance had regulated the affairs in Spain, it would next turn its attention to America. In these days of real or fancied insecurity several South American patriots proposed that the Republic to the North should become the champion of the American against the Powers of the old continent.

The intervention of France in Spanish affairs also excited the statesmen of the United States. In the autumn of 1823 President Monroe's cabinet discussed the attitude of the Holy Alliance toward Spanish America. Calhoun, Secretary of War, declared that the Holy Alliance with 10,000 men would restore all Mexico and Spanish America to the Spanish Dominion. Calhoun also expressed a fear that after the Spanish Americas were

resubjugated, the Allies would next proceed against the United States — the first example of successful democratic rebellion.

The armed intervention in Spanish affairs also aroused England. Great Britain had built up a flourishing trade with South America, which she wished to maintain, particularly since the loss of her North American colonies. George Canning, whose rude attitude did much to bring on the war of 1812, and who was now the head of the British foreign office, suggested to Mr. Rush that England and the United States join in aiding the new-born republics to maintain their freedom. Upon the advice of Adams, the proposition made by Canning was declined, and President Monroe, in his annual message of December, 1823, defined the policy of the United States relative to European control in America, which is in part as follows: "The occasion has been judged proper for asserting as a principle . . . that the American continents . . . are henceforth not to be considered as subjects for future colonization by any European powers. . . . We should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety." The message further states that the United States would not interfere with any existing possessions in America by the countries of Europe, but as to those who had won their independence, "we could not view any interposition for the purpose of oppressing, or controlling in any manner their destiny, by any European power, in any other light than as a manifestation of an unfriendly disposition toward the United States."

This is the famous "doctrine," the language of which is said to have been written by Secretary Adams; but, being embodied in the message of Monroe (1823), it took his name, and has thus been known ever since. The first part, as quoted above, was directed chiefly against Russia, as that country had taken possession of Alaska, and was extending its settlements down the Pacific coast. By this a stand was taken against further colonization in America by European powers. The second part was intended to protect republican governments in Mexico, South and Central America.

This so-called "doctrine" was not new with Monroe. Its roots may be found in the neutrality proclamation of Washington, in his Farewell Address, and in Jefferson's warning against "entangling alliances." This attitude of non-interference in European affairs expanded until it resulted in a determination to oppose

all European interference in matters wholly American. It was a settled policy of the Government for years, before being officially proclaimed by Monroe. It was now eminently effective. Russia ceased her encroachments upon the Pacific coast, and the European Alliance abandoned all intentions of aiding Spain against her former colonies. On various occasions since then this doctrine has been called into operation, the most notable being in 1865 against France in Mexico and in 1895 against England in Venezuela.

Mexico had suffered a revolution almost every year, from the time she had won her independence in 1824 to the present. The inevitable consequence was deep indebtedness to foreign nations, particularly to Spain, England, and France. In 1861 the Mexican congress decided that no foreign obligation should be paid for two years. It was not the intention to repudiate the debt, but to recuperate the treasury. France, England, and Spain now became impatient, and made a joint demand for immediate payment of their claims. They sent war-vessels to take possession of Vera Cruz to collect the customs of that port until the obligations were met. Early in 1862 Mexico made arrangements satisfactory to England and Spain, whereupon they withdrew their vessels. But France would not accept the same terms, and then it developed that she had ulterior motives—nothing less than the seizure of the Mexican government and the setting up of a monarchy upon the ruins of the republic. As a pretext Napoleon III espoused the famous, or rather notorious, Jecker bond swindle of \$15,000,000, demanding full payment of this fraudulent debt, and as Mexico could not pay, he determined upon the conquest of the country, sending into it an army of 28,000 men under Bazaine. The Mexican President, Juarez, a well-educated, full-blooded Indian, was an honorable man. He was opposing the "clerical," or Catholic, party in Mexico by confiscating Catholic church-land and attempting to establish religious liberty. By the summer of 1863 Bazaine had conquered the city of Mexico, and Maximilian, Archduke of Austria and brother of the late Francis Joseph I, was induced by a sham election, held upon Napoleon's request in Mexico, to become emperor of that country in 1864. In 1863, Seward, Secretary of State, had, after the battle of Gettysburg and the fall of Vicksburg, informed the French that the proceedings in Mexico were displeasing to the Government of the United States. Napoleon did not heed Seward's warning, and was, besides, very anxious to further the cause of the Southern Confederacy. He

hoped to secure, by the conquest of Mexico, a large share of the Mexican trade for France, and also to increase the prestige of France as arbiter of the destinies of nations. After the close of the Civil War, France was induced by the United States to evacuate Mexico. The diplomacy by which it was accomplished was creditable to our Government. No threats were uttered, although it was the most radical infringement upon the Monroe Doctrine yet attempted. Our Government had never recognized Maximilian, but had always continued relations with Juarez. It now offered the latter its strongest good will by sending 50,000 veteran troops under General Sheridan to the Mexican border and placing these troops practically at the disposal of Juarez "to suppress disorder and enforce the laws of the republic." Our Government supplied the army of Juarez with 30,000 muskets and all the munitions of war needed. This was done openly, so that the French government might make no mistake as to our attitude. Napoleon now saw that he could not keep the army in Mexico and deserted his dupe, who vainly strove to obtain a footing in that country. Bazaine evacuated, selling his heavy ordnance to Juarez. With the United States to back him, Juarez soon conquered Maximilian, who was compelled to surrender his entire force. A general sympathy was felt for him, and Colonel Rincon dismissed him as a "private," expecting that he would escape. But Maximilian preferred to share the fate of his two generals, and all three were shot, June 19, 1867, Mexico again becoming a republic. Charlotte, widow of Maximilian, became insane through grief and remained thus to the end of her life, which occurred a few years ago.

THE VENEZUELAN BOUNDARY DISPUTE.

The British government had for more than half a century been disputing with Venezuela concerning the boundary between that country and British Guiana. Venezuela had repeatedly offered to leave the matter to arbitration. But the British refused, nor did they propose any method by which a settlement could be reached. In 1895 Richard Olney, Secretary of State (during Cleveland's second administration), informed Lord Salisbury, the British Premier, that, in accordance with the Monroe Doctrine, the United States must insist upon arbitration. Lord Salisbury replied by a flat refusal, stating that he did not accept the Monroe Doctrine; that it had been created for a special occasion, which was not like the situation then existing on the Orinoco. He argued at length that the United States had no right of protection over

South American states which other nations had not. Then it was that President Cleveland startled the world with his vigorous message to Congress. In this message he declared that the time-honored doctrine was intended "to apply to every stage of our national life," that, as Great Britain had refused for many years to submit the dispute to impartial arbitration, nothing remained to us "but to accept the situation." He then suggested that a commission be appointed to determine the true divisional line between the two countries, and asked Congress to vote money to defray its expenses. The message further declared that it was the duty of the United States "to resist by every means in its power the aggression of Great Britain." The country and the world were thrilled at the positive tone of the message. Still more striking was the unanimity of the support given it. When the message was read in Congress, it was heard in awed silence, followed by an outburst of applause by Democrats and Republicans. The Republican leader of the House introduced a bill to create the proposed commission, and in three days it was a law by the unanimous vote of each house. Congress had forgotten all party differences, and voted without division or debate \$100,000 to defray the expenses of the commission.

Up to this point the British people knew nothing of the real nature of the controversy. They were ever friendly to arbitration, and were disappointed that their prime minister had overridden the appeal for it. 354 members of the House of Commons, in order to rebuke Lord Salisbury, sent a petition to President Cleveland that future disputes might be settled by arbitration. For a time it seemed that the war cloud was lowering over the two nations, but Lord Salisbury receded from his position, the dispute was settled by arbitration, and the people on both sides of the sea rejoiced. As a result, the Monroe Doctrine was established more firmly than ever.

It may be interesting to note that the result of the arbitration was decidedly favorable to the English claim, on the ground that fifty years' actual possession of a district constitutes a national title.

The twofold object of the Monroe Doctrine is to guard against "entangling alliances" with foreign countries and governments, and to protect republican government in the Americas. The Monroe Doctrine is not a part of international law, nor has it been placed in the statutes of our country; it is simply a policy, a declaration of an attitude taken by our Government with reference to the

relations of the European Powers to the republics of this hemisphere. It is a mistake to believe that the Doctrine is becoming obsolete; it is more firmly imbedded in the American policy at this time than ever before.

RESUME.

The so-called treaty of the Holy Alliance, concluded in 1815 by Russia, Prussia, and Austria, was suggested by Alexander I, an idealist, who was influenced by Madame de Kruedener, a religious fanatic. The Holy Alliance is not a treaty, but merely a declaration of principles. To Metternich it was simply "a lot of pious verbiage." Its purpose was at first a noble one, namely, to govern according to the precepts of Holy Writ. This original design was completely lost through the influence of Metternich, and changed to that of supporting absolutism by armed intervention. England at first approved of the alliance, but soon declared against armed intervention, stating as its principle non-intervention. Under Louis XVIII, France became associated with the Holy Alliance, which soon subdued a liberal revolution in Naples and in Piedmont by an Austrian army, and in Spain by a French army. It is not absolutely certain whether the Holy Alliance ever contracted to intervene for the restoration of Spanish sovereignty in America, but it was at that time generally believed. If it did, its plan was completely frustrated by the action of the United States and England. The Allies had been able to disregard England's protest as long as only the continent of Europe was concerned, but on the sea England was supreme. The Allies could not reach America without her consent, and she made it known that she would oppose the expedition, if intended. The United States shares in checking the despots by the Monroe Doctrine, which announced to the world that this country would oppose any attempt by any European Power to extend its political system to America.

It is possible to argue that both America and England were actuated by selfish motives rather than by love of liberty. England desired to keep her commerce with the free Spanish states, and the United States objected to the neighborhood of a strong monarchy that might interfere with her leadership or with her safety. But along with these selfish motives both countries were prompted by principle and by sympathy with freedom. The Monroe Doctrine also proved an effectual check against Russian encroachments. The

birth of the Monroe Doctrine caused the death of the Holy Alliance; certainly a lucky exchange.

"That the Doctrine is still alive is proven not only by frequent allusions in speeches and State papers, but also by definite acts. In 1911 an American company holding a tract of land on the Mexican coast sought permission from the Taft Administration to sell its rights to a Japanese fishing company. There was no evidence that the Tokio government was in any way concerned, but the Senate withheld its assent by a vote of 51 to 4.

"Furthermore, in 1913, an English house, S. Pearson & Son, which had vast holdings of oil-producing lands in Mexico, sought an extensive oil concession in Colombia. It was turned from its purpose chiefly by adverse opinion in the United States. In both cases the fear was that alien business interests might prove an entering wedge for political interference or domination."

Seward, Nebr.

H. B. FEHNER.

Empfehlungen an die Gemeinden des Nord-Illinois-Distrikts.

Liebe Väter und Brüder!

Laut Instruktion der Synode ist es Aufgabe der Schulkommission des Distrikts, zusammen mit dem Inspektor das Schulwesen des Distrikts zu systematisieren, zu leiten und zu überwachen. Seit der Einsetzung der Kommission ist es dieser nur möglich gewesen, einen Überblick über unser Schulwesen zu erlangen. In diesem Jahre halten wir es aber für unsere Pflicht, den Gemeinden einige Empfehlungen zu machen, die bei uns sorgfältig beraten worden sind, und deren Befolgung großen Segen für unser Schulwesen stiften sollte.

Da die Synode wünscht, daß unser Schulwesen einheitlich sein soll, so ist wohl das erste Erfordernis zur Erlangung von Einheitlichkeit der Gebrauch derselben Bücher in allen unsern Schulen. Wir empfehlen nach genauer Prüfung die Bücher auf beigelegter Liste und bitten, daß, wo nur möglich, diese Bücher eingeführt werden möchten. Ist es nun nicht möglich, alle empfohlenen Bücher zu derselben Zeit einzuführen, so sollten sie, meinen wir, dann nach und nach eingeführt werden. Die Verleger der Bücher sind gerne bereit, die Preise der Bücher auf Anfrage zu senden. Wir betonen die Wichtigkeit dieser Empfehlung.

Wir empfehlen ferner, daß jeder Lehrer ein Tagebuch führe über die Arbeit, die er in seiner Klasse leistet. In einem solchen Buche wird vermerkt, was in der Klasse von Tag zu Tag durchgenommen worden ist. Nach diesem Buch kann der Lehrer immer sehen, ob er sein Pensum erreicht hat oder hinter seinem Ziel zurückgeblieben ist, oder ob er sein Ziel schon überschritten hat. Ein solches Tagebuch ist von Lehrer Nuoffer Fort Wayne, Ind., in Gemeinschaft mit unserm Schulinspektor ausgearbeitet worden und wird von ihm auf den Markt gebracht. Wir bitten jede Gemeinde, daß sie so viele Tagebücher kaufe, als sie Lehrer in ihrer Schule hat. (Adresse: Nuoffer Printing Co., 1124 Jackson St., Fort Wayne, Ind.)

Eine andere wichtige Empfehlung, die wir nun wagen, ist die Einführung des Prinzipalwesens in unsern Massenschulen. In dem beigelegten Regulativ haben wir versucht, solche Grundsätze niederzulegen, wie sie für unsere Schulen passen. Wir denken nicht an ein Prinzipalwesen, wie es in den öffentlichen Schulen eingerichtet ist. Der Prinzipal soll nicht eine selbständige Person sein, welche die Schule nach eigenem Willen verwaltet und andern Vorschriften macht. Er soll vielmehr angesehen werden als der Wortführer der Schule, als primus inter aequales. Jede Schule sollte eine gewisse Vertretung haben, besonders nach außen hin. Diese Vertretung soll der Prinzipal besorgen. Doch was sollen wir in diesem Schreiben viel hiervon reden, da eine Durchsicht unsers Regulativs die Sache genau zur Kenntnis bringen wird. Wir betonen, daß diese Empfehlung mit aller Freundlichkeit gemacht wird. Ein jeder mag sich von deren Wert überzeugen.

Die Schulkommission beschäftigt sich mit der Aufgabe, normale Stundenpläne für Massenschulen und auch für gemischte Schulen zu entwerfen. Sobald wir uns auf diese Pläne geeinigt haben, werden sie jedem zur Verfügung stehen. Sollte aber jemand sofort einen Stundenplan wünschen, so ist die Kommission bereit, ihm gleich einen solchen zu schicken; auch ist der Inspektor bereit, in dieser Sache zu dienen. Man frage auch ihn.

Da jede wohlgeordnete Schule einen guten Lehrplan haben muß, der vorschreibt, was in der Schule gelehrt werden muß, und was bis zu einer gewissen Zeit in der Schule erreicht werden soll, so empfehlen wir wieder den Lehrplan der Synode. Über die Notwendigkeit eines Lehrplans kann kein Zweifel sein. Die Frage kann nur sein, was in dem Plan stehen soll. Nun könnte jede Schule ihren eigenen Lehrplan ausarbeiten, aber darunter würde die Einheitlichkeit unsers Schulwesens leiden. Damit wirklich in allen Schulen dasselbe ge-

lehrt wird, empfehlen wir den Synodallehrplan. Wo dieser durchaus nicht zu gebrauchen ist, muß man ihn wohl ändern. Wo man jedoch solche Änderungen vornehmen will, ist die Schulkommission bereit, jederzeit mit Rat und Tat zu dienen.

Soll unser Werk wirklich Segen bringen für die Schulen, so ist ferner nötig, daß Berichte von den einzelnen Schulen und Klassen dem Inspektor geschickt werden (z. B. Lehrerwechsel, Schulbau, Fortgang oder Rückgang der Schule, Unterbrechung usw.), damit sie durch diesen an die Schulkommission gelangen. Empfehlungen und Verbesserungen können erst dann angeregt werden, wenn man aus dem Bericht der Tatsachen sieht, daß Übelstände da sind, die beseitigt werden müssen. Man zögere daher nicht, Berichte einzusenden. Niemals sollen solche Berichte gemißbraucht werden.

Noch eine Angelegenheit möchten wir in diesem Briefe berühren. Wir meinen, daß für ein gedeihliches Schulwesen Lehrerkonferenzen sehr nötig sind. Da auf diesen Versammlungen praktische und theoretische Arbeiten vorgetragen und besprochen werden, so hat ein jedes Konferenzglied Gelegenheit zu lernen und erhält viel Anregung. Gerade die Konferenzen können viel dazu beitragen, die Einheitlichkeit unserer Schulen herbeizuführen. Aber es sollten nicht nur Lehrerkonferenzen stattfinden, sondern auch sogenannte gemischte Konferenzen. Dadurch, daß Pastoren und Lehrer zusammenkommen und Schulsachen besprechen, wird der Charakter unserer Schulen als Kirchenschulen gewahrt. Beide, Pastoren und Lehrer, arbeiten für das hohe Werk, das Reich Christi in ihren Gemeinden aufzubauen. Das kann aber nur geschehen durch ein freundliches Zusammenarbeiten der Pastoren und Lehrer. Sollte sich eine Kluft bilden zwischen dem Pfarramt und dem des christlichen Schullehrers, so würde unser Schulwesen einen Todesstoß erhalten. Wir bitten daher um gute gemischte Konferenzen. Wir halten es ganz für selbstverständlich, daß der Pastor und die Lehrer, die an seiner Gemeinde stehen, sich regelmäßig zu Konferenzen versammeln, in denen allerlei Schulsachen durchgearbeitet werden.

Da unsere Synode seit Jahren ein fachmännisches Schulblatt herausgibt, so ist es unsere Meinung, daß jeder Lehrer dieses Blatt halten sollte. Unser „Schulblatt“ sollte in der amerikanisch-lutherischen Lehrertwelt tonangebend sein. Es sollte das Schulblatt sein. Die Aufsätze, die im „Schulblatt“ erscheinen, sollten genau gelesen und im praktischen Leben Vertwertung finden. Es dürfte auch wohl jeder Lehrer sich bemühen, Aufsätze für dieses Blatt zu liefern.

Sollte nun noch jemand Fragen stellen wollen, so mag er dies

getroßt tun. Je mehr Fragen an uns gelangen, desto mehr Gelegenheit haben wir, mit der Schulsache bekannt zu werden, und um so besser können wir unser Amt ausrichten.

Gottes Segen auf unsere Bemühungen herabflehend, Ihnen auch Gottes reichsten Segen für das neue Schuljahr wünschend, verbleiben wir mit christbrüderlichem Gruße

Ihre Schulkommission:

Chicago, Ill., 20. August 1919.

Pastor Alfred E. Reinke, Präsident.

Lehrer Alfred A. Rumsfeld, Sekretär,
3130 Parnell Avenue, Chicago, Ill.

Dr. Gustav A. Eberhardt, Schatzmeister.

Pastor Arthur S. C. Both.

Lehrer William F. Diener.

Herr William Schulze.

Paul L. Buszin, Schulinspektor,

4839 Warner Ave., Chicago, Ill. Tel.: Kildare 8572.

Bücherliste.

Bibel: Schulausgabe. Concordia Publishing House, St. Louis, Mo.

Gesangbuch: Ausgabe mit Anhang. Concordia Publishing House, St. Louis, Mo.

Biblische Geschichte: deutsch oder englisch. Concordia Publishing House, St. Louis, Mo.

Katechismus: deutsch-englisch (Schwan). Concordia Publishing House, St. Louis, Mo.

Legebücher: Neue Serie. Concordia Publishing House, St. Louis, Mo.

Sprachbücher: Übungsbücher. Concordia Publishing House, St. Louis, Mo.

Readers: New Series. Concordia Publishing House, St. Louis, Mo.

Supplementary Reading and Classics: Instructor Literature Series. Hall & McCreary, 430 S. Wabash Ave., Chicago, Ill. (Concordia Publishing House, St. Louis, Mo.)

Language Lessons: *Oral and Written English*, Potter, Jeschke, and Gillett (three books). Ginn & Co., 2301 Prairie Ave., Chicago, Ill.

Grammar (if special book on technical grammar is desired): *Modern Grammar*, Prof. Alb. Miller. Prof. Alb. H. Miller, 511 Bonnie Brae, Oak Park, Ill. (Concordia Publishing House, St. Louis, Mo.)

Speller: *Modern Speller*, Prof. Alb. Miller. Prof. Alb. H. Miller, 511 Bonnie Brae, Oak Park, Ill. (Concordia Publishing House, St. Louis, Mo.)

Arithmetic: *Efficiency Arithmetic* (three books), Chadsey-Smith. Atkinson, Mentzer & Co., 2210 South Park Ave., Chicago, Ill.

Physiology: *Health Habits*, O'Shea and Kellogg. The MacMillan Co., Prairie Ave. and 25th St., Chicago, Ill.

Civics: *Constitution and Citizenship*, A. L. Wendt (10 cents). Mr. A. L. Wendt, 2719 S. Karlov Ave., Chicago, Ill. (Concordia Publishing House, St. Louis, Mo.)

Penmanship: Muscular Movement System.

Zeichnen (wenn Kopiermethode): American Series and Krone's. Concordia Publishing House, St. Louis, Mo. (Wir befürworten aber selbstverständlich das Zeichnen nach Objekten.)

Nature Study. (Empfehlung später.)

Geography, United States History, General History. In bezug auf die Einführung von Büchern für diese wichtigen Lehrgegenstände empfehlen wir aus naheliegenden Gründen, noch zu warten.

Chicago, 20. August 1919.

Die Schulkommission des Nord-Illinois-Distrikts.

Die Allgemeine Schulbücherkommission

hielt ihre dritte Versammlung ab am 26. Juli dieses Jahres im Lehrerseminar zu River Forest, Ill.

Seit der letzten Versammlung waren aus verschiedenen Teilen unserer Synode Zuschriften eingelaufen, aus denen zu erkennen war, daß unsere Lehrer ziemlich allgemein eine Revision, bzw. eine gänzliche Umarbeitung unserer Standard American Readers wünschen und für nötig erachten.

Nachdem die Kommission sich eingehend mit dieser Sache beschäftigt hatte, kam sie zu der Überzeugung, daß den Wünschen der Lehrerschaft in diesem Punkte Rechnung getragen werden sollte, und faßte daher folgende Beschlüsse:

1. daß ein Mann mit dieser Arbeit beauftragt werde;
2. daß eine Serie von sechs Readers statt der bisherigen fünf hergestellt werde, und zwar für jedes Schuljahr ein Reader. Für die Grade 7 und 8 sollte sogenannte Juvenile Literature — Biographien und geeignete Lektüre von amerikanischen und englischen Autoren — gewählt werden;
3. daß auch in den Readers selbst mehr klassische Lesestücke mit aufgenommen werden;
4. daß für die naturgeschichtlichen Lesestücke gute Bilder besorgt werden;
5. daß mehr Beschreibungen von amerikanischen Tieren, Pflanzen und dergleichen geboten werden sollten.

Es gelang der Kommission, Herrn Prof. Albert Miller für diese Arbeit zu gewinnen. Ihm wurden dann auch sämtliche diesbezüglich

eingelaufenen Briefe übergeben; an ihn sind daher auch alle weiteren Wünsche und Empfehlungen zu richten.

Alle Lehrer, die Physiology und Civics in ihren Schulen lehren, seien hiermit auf Prof. Vink's *Short Course in Physiology* und Prof. Fehners *Summary of United States History and Civil Government* hingewiesen. Diese Bücher sind für die Hand des Schülers bestimmt.

In nächster Zeit wird auch ein Pamphlet, das — als eine Art Anhang oder Zusatz zur U. S. History — der Verdienste von Lutheranern bei der Gründung unserer Regierung und der Förderung und Unterstützung unsers geliebten Landes gedenkt, in englischer Sprache erscheinen.

Bible History References — für den Lehrer bestimmt — soll erweitert und unserer *Comprehensive Bible History* angepaßt werden.

Allen Schulen, die noch Deutsch als Unterrichtsfach auf dem Stundenplan haben, wird empfohlen, sich einstweilen noch mit den alten Sprach- und Lesebüchern zu behelfen, bis sich die Sprachfrage weiter geklärt haben wird und sichere Schritte in bezug auf Stoff und Methode bei der Herstellung neuer Bücher getan werden können.

M. L. A. Pohlmann, Sekretär.

Regulativ für den Prinzipal an einer lutherischen Gemeindeschule.

(Für zwei- und mehrklassige Schulen.)

I. Stellung der Gemeinde und dem Vorstand gegenüber.

1. Vertritt die Schule in den Versammlungen.
2. Legt Schulsachen in den Versammlungen vor.
3. Führt aus, was Gemeinde oder Vorstand die ganze Schule betreffend zur Ausführung bestimmen.
4. Sorgt für den Ankauf von Lehrmitteln oder sonstigen Dingen für den Schulbedarf.

(Die der Gemeinde oder dem Vorstand vorzulegenden Sachen werden zuvor allen Lehrern vorgelegt. Der Prinzipal ist also der Vermittler zwischen Gemeinde und Vorstand einerseits und der Schule oder dem Lehrpersonal andererseits.)

II. Stellung dem Pastor gegenüber.

1. Berichtet an den Pastor über Schulangelegenheiten, z. B.:
a) Ein- und Austritt von Schülern; b) veränderte Adressen; c) Versetzung und Nichtversetzung; d) freie Tage; e) Schließen der Schule

aus besonderen Ursachen; f) wenn nötig, über Sachen wie das Impfen oder Photographieren von Schülern, über Schulschwänzen oder andere grobe Vergehen u. dgl.

2. Nimmt Wünsche und Aufträge des Pastors entgegen und trägt solche dem Lehrerkollegium vor.

3. Erhält vom Pastor Bescheid über Kinder, die etwa für die Schule gewonnen werden können, und berichtet darüber an die Kollegen.

4. Alle Bitten, Wünsche und Aufträge des Pastors die Schule betreffend gelangen zuerst an den Prinzipal und durch diesen in der Regel an das Kollegium (Vermittler).

5. Informiert den Pastor über die Schulschlußfeier wie auch über das auszuführende Programm.

III. Stellung seinen Kollegen gegenüber.

1. Führt den Vorsitz in den Versammlungen der Lehrer.

2. Macht auf Unordnung in der Freizeit, in den Gassen und Treppengängen oder auf dem Spielplatz aufmerksam.

3. Berichtet an seine Kollegen über alle wichtigen Anordnungen oder Geschehnisse, welche die ganze Schule oder einzelne Klassen betreffen. (Keine Eigenmächtigkeit!)

4. Erhält Bericht und führt Register über Ein- und Austritt von Schülern.

5. Redet und handelt im Auftrag des Lehrersonnals.

6. Wenn eine Lehrerin in der Schule angestellt ist, so führt der Prinzipal mit die Aufsicht über ihre Klasse und ihre Arbeit und übt für die Lehrerin und ihre Klasse vor Gemeinde und Vorstand Vertretung aus.

7. Er hält mit seinen Kollegen regelmäßig Versammlungen ab, um vor allen Dingen ein klares Verständniß in Sachen des Lehr- und Stundenplans mit ihnen zu gewinnen und zu fördern und möglichst große Einheitlichkeit und Leistungsfähigkeit in allen Klassen der Schule zu erzielen.

IV. Stellung den Schülern gegenüber.

Dieselbe wie die der übrigen Lehrer an der Schule.

V. Stellung in allgemeinen Schulsachen.

1. Empfängt neueintretende Schüler und führt sie der betreffenden Klasse zu.

2. Sieht auf Reinlichkeit in Gassen, Treppengängen, toilets und in der nächsten Umgebung der Schule, beaufsichtigt also mit die Arbeit des Schuldieners.

3. Ist für Ordnung in der Freizeit verantwortlich.
4. Ist Verweiser der für die ganze Schule verwendbaren Lehrmittel.
5. Ist verantwortlich für alle Schulregister.
6. Hat, wo nicht anders bestimmt wird, die Aufsicht über Schulbibliothek und -museum.
7. Ist im allgemeinen Vertreter der ganzen Schule, nicht aber der einzelnen Klasse.

VI. Vertretung nach außen.

1. Unterhandelt mit truant officer, Arzt, nurse, Vertreter des Roten Kreuzes, Agenten usw.
2. Unterschreibt Schuldokumente, z. B. truant officer's reports, school certificates, transfers, charity applications u. dgl.
3. Alle ihm unterbreiteten Schulfragen, mit Ausnahme von Routinefällen, nimmt er entgegen, um sie dem Kollegium, resp. dem Pastor, dem Vorstand oder der Gemeinde zu unterbreiten.
4. Ist auch nach außen hin der Vertreter des Kollegiums in Schulangelegenheiten.
5. Ist Berichterstatter und Vermittler in Sachen der synodalen Schulinspektion.

Die Schulkommission des Nord-Illinois-Distrikts.

Stundenpläne.

Es ist schon oft der Wunsch ausgesprochen worden, daß auch Stundenpläne veröffentlicht werden möchten. Es ist äußerst schwierig, einen annehmbaren Stundenplan auszuarbeiten, da die Verhältnisse so verschieden sind. Selbst in einer Schule kann man nicht alle Jahre denselben Stundenplan gebrauchen.

Im folgenden soll nur ein Beispiel gegeben werden, wie etwa der Stundenplan eingerichtet werden kann. Ob ein Lehrer mit der eigentlichen Religionsstunde oder mit Rezitation oder mit Bibellese beginnen will, sollte jedem anheimgestellt werden. Manche Lehrer machen es auch so, daß sie etliche Wochen nur History und dann etliche Wochen nur Geography lehren, statt abzuwechseln. Man sollte nur darauf achten, daß kein Fach zu kurz kommt, das heißt, es sollte auf jedes Fach annähernd die gegebene Zeit verwendet werden.

Es folgt nun ein Stundenplan für eine vierklassige Schule.

1. und 2. Grad.

Montag.	Dienstag.	Mittwoch.	Donnerstag.	Freitag.
9.00—9.10 Ausbacht.	9.00—9.10 Ausbacht.			
9.10—9.25 Deutsche Recitation.	9.10—9.25 Deutsche Recitation.			
9.25—9.55 Biblische Geschichte.	9.25—9.55 Biblische Geschichte.			
9.55—10.00 Pause.	9.55—10.00 Pause.			
10.00—10.40 Arithmetic.	10.00—10.40 Arithmetic.			
10.40—10.55 Penmanship.	10.40—10.55 Penmanship.			
10.55—11.00 Pause.	10.55—11.00 Pause.			
11.00—12.00 English.	11.00—12.00 English.			
1.15—1.30 English Recitation.	1.15—1.30 English Recitation.			
1.30—2.00 Object Lessons.	1.30—2.00 Object Lessons.			
2.00—2.25 English.	2.00—2.25 English.			
2.25—2.30 Pause.	2.25—2.30 Pause.			
2.30—3.00 Deutsch.	2.30—3.00 Deutsch.			
3.00—3.30 Drawing.	3.00—3.30 Drawing.			
		Calisthenics.	Gefang.	Drawing.

3. und 4. Grad.

Montag.	Dienstag.	Mittwoch.	Donnerstag.	Freitag.
9.00—9.10 Ausbacht.	9.00—9.10 Ausbacht.			
9.10—10.15 Recitation (deutsch und englisch), Religion (dreimal Biblische Geschichte, zweimal Catechismus, Lesen der Biblischen Geschichte).	9.10—10.15 Recitation (deutsch und englisch), Religion (dreimal Biblische Geschichte, zweimal Catechismus, Lesen der Biblischen Geschichte).			
10.15—10.20 Pause.	10.15—10.20 Pause.			
10.20—11.00 Arithmetic.	10.20—11.00 Arithmetic.			
11.00—12.00 English Reading, Grammar, and Spelling.	11.00—12.00 English Reading, Grammar, and Spelling.			
1.15—1.45 Geography.	1.15—1.45 Geography.			
1.45—1.55 Penmanship.	1.45—1.55 Penmanship.			
1.55—2.25 Object Lessons.	1.55—2.25 Object Lessons.			
2.25—2.30 Pause.	2.25—2.30 Pause.			
2.30—3.00 Deutsch.	2.30—3.00 Deutsch.			
3.00—3.30 Drawing.	3.00—3.30 Drawing.			
		Gefang.	Calisthenics.	Gefang.

Testimonials for Our Christian Day-Schools.

DEAR BROTHER:—

Your letter of the 6th received. In it you ask me to give my opinion of the men who received their Christian training in a day-school. I feel that both my opinion and experience would be of little value, and I do not write that with any feeling of false modesty. It seems to me, who has done so little, both in church-work and in the Army, that anything that I might write would not be in the form of information, but misinformation.

In Camp Meade, which was made up of troops largely from Pennsylvania, a large Communion Service was held, and although it was not what I should call a Christian Communion Service, the number of Lutheran communicants came third. This may be because the men came from the above-named State. Down here, where the majority of Lutherans come from congregations that still have the day-school, the men attend the local church for Communion, and it is indeed an inspiring sight to see them file up to the altar.

I have been asked a number of times to give private Communion here, something which did not happen in Meade, although the men there knew that they were going over soon. I have had these services in my room and also in the barracks, when I was assured of a little privacy. I know that each time I received as much help and strength as the participants.

There can be no question about the day-school's really teaching a child what religion is, and what his own religion should mean to him, better than any other agency; but the fact that I have been in the Army does not give my opinion any more weight, nor has it been my object to inquire of the men whether they attended a school or not.

You will see now why I wrote as I did in the first paragraph.
Chaplain at Camp Meade.

* * *

DEAR BROTHER:—

From the experience I have had with our boys who were in our Army and Navy, I cannot but say that the difference between those who had a thorough Christian training in our day-schools, and those who were trained in Sunday-schools, must have been apparent to every one. Of course, there were also such as had been trained in a Christian day-school of whom it must be said that they disregard their precious privileges in almost every way,

and their number is much too large. On the other hand, however, those who really took interest in their souls' welfare and the services of our camp pastors without having received a thorough religious instruction in their younger days, were an exception rather than the rule. It is my honest conviction that but few of those boys who, after having neglected their souls' welfare for years, have, at any time while they were in the Army or Navy service, returned to their former faith, will remain steadfast. This will also be our experience with those boys who have received instruction from our camp pastors. The greater part of boys who will remain steadfast will again be such as have in their younger days attended one of our parochial schools. Repentance which has occurred under the stress and excitement of the moment lasts not very long. The danger was over too soon for most of the boys. There was not time enough for them to become deeply and lastingly impressed.

Those who turned to God and soon after gave up their lives have, of course, reaped the everlasting benefit of their conversion. The others, I am afraid, will mostly return to their former ways. In my opinion the best and most enduring work we did for our boys in a spiritual way was done for those who, after having received a thorough Christian training, were more or less earnest Christians before they entered the Army or Navy. Their religious convictions were deepened and strengthened, and they are the ones who will not forget their experience during the days of stress and danger. Now, do not understand me to say that others were not benefited by our labors for their souls' welfare. I truly believe they were. However, I honestly believe that, in the long run, this will not amount to very much. I have no interesting experiences to relate. What I have said above is based upon general observations in the light of former experiences. Brethren with whom I have discussed these matters have agreed with me when I voiced the convictions stated above. — *Camp Missionary.*

* * *

DEAR BROTHER: —

In reply to yours for an expression regarding my experience and opinion over against the religious parochial school-training as found in the camp work, let me say that with very few exceptions all boys that were educated in a Christian day-school showed a greater interest for spiritual affairs. The exceptions may or may not have been cases of a makeshift school. I was not able to probe the matter thoroughly. Besides, I found these Christian-day-school-

educated boys better founded in their Christianity fundamentally over against those of no such education. The latter were contaminated to some extent with the social-service-only feature of the Church. They came as Marthas rather than as Marys, and often seemed to regard their service attendance as such — coming to *serve* Christ rather than *to be served* by Him, by His Word in song, prayer, and sermon.

In addition, as is but natural, reason is stronger with those not educated in a Christian day-school, and often this tyrant reason showed itself enthroned over against plain teachings of Scripture. It follows that the Christian-day-school-educated boy took a greater interest in establishing services at the camp, and in several individual cases exerted every effort to aid and help others to come.

Taken as a whole, we find this to be the upshot: the Christianity of the Christian-day-school-educated boy permeates his entire life, actions, and being, while the boy not so educated more or less regards his Christianity as something more or less separate from his life and actions.

Keep on with the thorough religious training of our youth, or see them weak, and falling a prey to all sorts of false prophets. Which? — *Camp Pastor*.

Movies' Effect on Children.

"It used to be that we spoke of the influence of the home, school, and church on a child. Now we talk of the influence of the home, school, and the movies."

This is how Prof. E. W. Burgess of the University of Chicago summed up a talk yesterday before the City Council Motion Picture Censorship Commission. He gave statistics gathered by 237 teachers in the public schools on the effects of the movies on the minds and inclinations of the children. He said the survey covered about 100,000 children in the grammar schools, from the fourth to the eighth grades, and some high school students.

Prof. Burgess said the commission sent questionnaires to the teachers, with a request that they question the children, and transmit this information to the commission.

The questionnaires asked five main questions. They follow, with a summary of the answers: —

Views of life and life's duties. What effect on children's minds?

False and distorted ideas	82
Unfitted children for future duties	38
Irresponsible and selfish views	23
Life is for excitement	14
Occult and false views	13
Non-acquiance of any ideas	11
Broadened view of life	10
Assisted judgment	8
Made believer in "luck"	8
Dissatisfaction	5
Other bad effects	5

Another question dealt with the movies causing a *lack of respect for authority*. The answers were:—

Yes	84
No	62
Yes, with reservations	85

Regarding sex. Precocious on sex-life:—

Yes	112
No	27
Yes, with reservations	39

Disregard of marriage-ties:—

Yes	75
No	20
Yes, with reservations	24

Bad effect on modesty and purity:—

Yes	97
No	24
Yes, with reservations	11

Dr. F. C. Zapf, neurologist, told the commission that no child should spend more than one and one-half hours a week at the movies.

"Not only that," he said, "but no child should see a picture which is exciting. I suppose about 500,000 children a week see movies. About 40,000 go triweekly. This is too much."

The commission will have the information compiled.

Chicago Tribune.

Literarisches.

Der Herr ist König. Kantate auf das Reformationsfest für gemischten Chor und Bariton solo. Komponiert von F. O. Dulken.

Diese Komposition ist recht gehaltvoll und empfehlenswert. Leider haben sich einige Druckfehler eingeschlichen, und der Komponist ist nicht immer genau in der Behandlung betonter und unbetonter Silben. Zu beziehen vom Pilger Publishing House, Reading, Pa. Der Preis ist nicht angegeben.

1. **Awake, Ye Christian Nations.** Christmas cantata for mixed voices. Price, 20 cts.; \$1.75 a dozen.

2. **Christmas Eve.** Price, 15 cts.; \$1.25 a dozen.

3. **Christmas Carol.** Price, 15 cts.; \$1.25 a dozen.

Numbers 1 and 2 are written in two-part harmony for children's or women's voices. All three numbers also have German words, and are very simple and pleasing. The composer and publisher is A. L. Wendt, 2719 S. Karlov Ave., Chicago, Ill. S I.

Einführungen.

Am 10. Sonnt. n. Trin. wurde Rand. G. Brüning als Lehrer an der Schule der Immanuelsgemeinde zu Kingston, N. Y., eingeführt von F. L. Schröder.

Am 25. August wurde Lehrer M. Schulz als Lehrer an der Schule der Dreieinigkeitsgemeinde zu Athens, Wis., eingeführt von C. C. Hartenstein.

Altes und Neues.

Inland.

Concordia Teachers College, River Forest, Ill., has now received the official document from the State of Illinois accrediting it as a Normal School in good standing. W. C. KOHN, President.

Die Indianermission in Arizona, welche von der Vereinigten Synode von Wisconsin, Minnesota, Michigan und andern Staaten betrieben wird, feiert in diesem Jahr ihr fünfundzwanzigjähriges Bestehen. Die dortigen Missionschulen, die sich auf vier Stationen befinden, werden von etwa 150 Apachenkindern besucht. M. L.

Das Mühlenberg-College (Pennsylvaniasynode) hat eine Sonntagschule für Lehrer der staatlichen Schulen. Im letzten Schuljahr haben 152 von dieser Schule Gebrauch gemacht. (Der Deutsche Lutheraner.)

Das Wagner-College (Staten Island) des New York-Ministeriums hat zu dem schon in seinem Besitz befindlichen Grundstück von 38 Ader noch ein angrenzendes von 15 Ader gekauft, wofür die Alumnus der Anstalt die Zinsen tragen wollen. Es hatte letztes Jahr 42 Schüler. Während des Jahres erhielt es \$7300 an Legaten. (Z. u. A.)

Die Chicago Lutheran Bible School hat ihre Klassen vom 15. Juli bis zum 15. August in Long Lake, Ill., gehalten. Ein Wohnhaus für Damen und eins für Herren sowie ein großes Haus am Seeufer war als Hauptquartier eingerichtet. (Z. u. A.)

Colleges to Continue Americanization Work Started During War. — The work of Americanization which had its inception during the war will be continued actively by the colleges and universities throughout the United States. Definite plans for courses in the leading educational institutions already have been arranged, according to Prof. James H. Tufts of Chicago University, member of the National Committee for Teaching

Citizenship. These courses are a direct outgrowth of the courses in "war issues" given at all the schools throughout the country which maintained a students' army training corps, according to Prof. Tufts. "A course in 'American Institutions' will be given at the university this year for the presentation of American ideals in citizenship," he said. "The work will not be confined to any one department, the question being presented from all angles, dealing with politics, economics, history, sociology, and philosophy. Heretofore the mechanics of government and business and social institutions have been presented in separate departments. The attempt will be made, in the new presentation of the work, to show the ideas and ideals of American citizenship as reflected in American institutions. This work will be optional this year, but if it is found to be successful, it is proposed to require it of all first-year students. The plan of carrying on this same work in the high schools and preparatory schools of the country is receiving much consideration. The coordinated study of civics and economics has gained greatly in importance as a direct outcome of the shortcomings in the present system shown by the war. Education, like numerous other things, was in a rut in many respects, and the war, with its consequent readjustment, has caused many readjustments of educational work to be planned to meet the new condition." — *Chicago Tribune*.

Ausland.

Religionsunterricht im neuen deutschen Staatswesen. In der Debatte über die Kirche und die Religion in der Schule äußerte sich der Demokrat Weizsäcker dahin: Wir wollen das Verhältnis zwischen Kirche und Staat in möglichst religionsfreundlichem Sinne regeln. Ohne religiöse Unterweisung wollen wir unsere Kinder nicht lassen. Der Deutschnationaler Kötzsch sagte: Wir fordern die christliche Volksschule und den christlichen Volksunterricht. Die Religion ist für weiteste Kreise des Volkes noch immer die heiligste Sache. Vor allem müssen wir durch religiöse Innlichkeit aus dem Blutbad herauskommen. Schön wäre es, wenn in der Reichsverfassung die Sicherung der christlichen Schule und der Religion niedergelegt würde. Runkel, deutscher Volksparteiler, fügte hinzu: Die Religion ist das heiligste Volksgut. An erster Stelle sollte der Religionsunterricht stehen. Dem widersprach die unabhängige Sozialistin, Frau Sieß: „Die Revolution hat kraft eigenen Rechtes die Verweltlichung der Schule durchgeführt. An Stelle der Religion stellen wir die große, herrliche Weltanschauung des Sozialismus. Wir denken jedoch nicht daran, jemandem einen Gewissenszwang aufzuerlegen. Wir wollen, daß die Eltern ihren Kindern religiösen Unterricht geben lassen können, wo sie wollen.“ Diese wichtigsten Lebensfragen für unsere Völker werden in den nächsten Jahren im Deutschen Reich wie in der deutschen Schweiz die Geister gewaltig beschäftigen. Es steht da viel auf dem Spiel. (B61.)

CHAPEL-ORGAN FUND.

M. Braunschweiger, \$2.00; M. Klausmeier, 1.00; O. Schumm, 2.00;	
P. Hillger, 2.00; A. Nuoffer, 1.00; M. Walkenhorst, 2.00....	\$ 10.00
Previously reported	784.74

Total \$794.74

ALB. H. MILLER, Treasurer.